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A DISCOVRSE

in defense of the

Londoners last Petition for PEACE:

Shewing the Legality, Honesty, Iustice, and Commodity of the said Petition to the high Court of Parliament,

Against the opinions of some factious and turbulent spirits, who desire a continuance of the war.

Written by *H.G.C.L.B.*

Nulla salus bello, pacem nos poscimus omnes.

London, Printed for *John Carter*.

A DISCOURSE

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Londoners laſt Petition

for PEACE:

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Againſt the opinionated tomerarious and turbulent ſpirits, who deſire a continuance of the war.

Written by R. C. L. B.

Nulla fides bello, pacem ne poſcimus omnes.

London, Printed for John Carter.

A Discourse in defence of the Londoners last Petition for Peace.

GOd is the God of Peace, (saith the Prophet;) so is he called the Lord of Hosts, and the God of Battels: *Peace* is the Attribute of his mercy, War of his justice; by it he bruiseth offending Nations with a rod of Iron, scattering them in his wrath, and consuming them in his heavie displeasure: by Peace he poures upon them the blessing of Peace, the dew of Hermon, which alwayes engenders wealth, happinesse, and plenty. Such have been the heavenly showres, that have for many yeeres fertilized the beauteous face of this Kingdome, now for the sins of the people over-whelmed with a tempest of civill and intestine differences, raging like an earth-quake in its very bowels: war on the one side (namely the Parliaments) having beene apparently necessary and defensive; on his Majesties, misadvised by malignant counsells, destructive and ruinous.

For the composition of these distractions, divers hopefull overtures have been propounded betwixt his Majesty and his high Court of Parliament, which had they been as graciously received, as heartily and loyally intended, wee had now enjoyed (that blessing and testimony of the Almighties love) peace in our dwellings. In these wars (as wee may rightly terme them on our side) for our countrey, the honourable

rable and ancient City of London hath been most forward and vertuous in their bounties, to uphold the support of the charge which hath depended on these military proceedings: but surely Man, in his owne nature being a rationall creature, must needs delight in that which is accident to his reason, nay inseparable from it, the desire of peace,

——— pacem non poscimus omnes,

discord and dissension being the property of savage beasts, who by the ferocity of their nature thirst after blood: And certainly in no one thing doth man more resemble the divine goodnesse, then in gentlenesse and pitty. This desire of peace (as I am engaged to believe) hath induced many able and honest religious Citizens of London, to entreat in all humility the high Court of Parliament to shape some course in their wisedomes, for the composing all differences with his Majesty. Which petition of theirs (disliked by many factious and turbulent spirits) I shall endevour to prove legall, honest, just, and commodious, so far as it is concurrent with and directed by the Votes of the honourable the high Court of Parliament. And first, to prove its legality; that must needs be legall which seeks the preservation of the fundamentall Lawes of this Kingdome; This Petition seekes the preservation of the said Fundamentall Lawes; Therefore legall is this Petition. Nought in this Syllogisme can comprehend a doubt, except the *minor*, which is thus easily proved: That seeks the preservation of the Fundamentall lawes, which labours to induce the preserver of all lawes: Peace is the preserver of all lawes, which this Petition labours to induce; *Ergo*, This Petition is legall. The Declaration is evident. Againe, the legality of this Petition is onely proved *quatenus* it is concurrent with, and directed by the Votes of the high Court of Parliament, that being the fountaine from whence the Fundamentall lawes of this Kingdome are derived; and whatsoever strikes at the root of our lawes, must needs strike the lawes themselves: Therefore neither this Petition, nor its abettors, can be said any longer to carry legality

laty in their proceedings, then thole proceedings are consonant unto, and directed by the Voice of that Sacred Assembly. But certainly the good and dild Citizens, in their Petition so humbly drawne and prefented, never intended any thing, but what should be conformant and consentaneous to the dispose of the Parliament: and if so, the legality of their Petition may justly arise triumphant over all the calumnies of thole fiery and factious spirits, that so delight in war and blood-shed.

Again, its honesty is so conspicuous, (the clause aforesaid observed) that it is as it were *Sol quidam virtutis*, (as the Greeks call it) a sun illightning every one, and shining every way. For if we may believe that Stoicall Legislator of the Romanes, *Cicero* in his Paradox, namely, *Solum bonum esse, Quod solum honestum, &c. sufficit*; That onely is good that is honest; what can be honester then this Petition, since there is nothing can be more replenished with goodnesse, goodnesse in respect of its obedience to the divine mandate, which bids us foster peace and ensue it, pronouncing in another place, *Beati pacifici*, and, *Blessed are they that make the peace of God*. Good it is certainly in respect of the effect it would produce, namely, an union between the King and his people, a reconciliation betweene the dissentious and Cadmean Brethren of this Nation, who with hostile hands seek to teare asunder another's throats: Good also in regard of the definition of honesty it selfe; which is in briefe, *nihil nisi justum*, and what better way can there be to compose the injustices now emergent in this kingdome, then to take away the cause of them, *Sublata causa tollitur effectus*: the causes of insatiable rapines, theftes, murthers, burning and plunding (then which there can be no greater or more dire injustice) hath been these Wars; they taken away (as is the scope of this Petition) those injustices would easily cease, and therefore the honesty of the Petition (*Lux meridiana clarius*) is conspicuous to all indifferent Judgements, those men that would still have warre, taxing themselves of dishonesty,

in disallowing the honesty of this Petition, as far as it is concurrent with, and directed by the votes of Parliament, that is, as farre as it and the authours of it doe in all humility submit their judgements to the directions of that illustrious Senate, the universall body of the Kingdome, who no doubt, know in their wisdomes, how, and on what termes to propound peace to his Majestie for the good of the Subject and safety of the Kingdome, and will no longer seeke to continue this fatall and unnaturall war, then the necessary defence of the state injoynes them; and certainely, so long as this City Petition was but an humble tender of their wishes to the high Court of Parliament, leaving them to be directed and effectuated by their discretions, who can but grant it honest and legall? Thus much for the two first points of the argument: briefly to the two last.

For its justice, if that justice *qui tribuit suum cuique proprium*, as infallibly it is, nothing can be furnish'd with a clearer equity then this Petition: first, it seekes to give to God Almighty that which is his owne, namely, the setling of his due and true worship: secondly, it strives to give the King that which is his owne, the obedience of his subjects: and thirdly, it endeavours to confer on the subject that which is his owne, the confirmation of their priviledges and properties: For sure no man can imagine that these petitioning Citizens can be so foolish as to intreat the Parliament to thinke of Propositions for peace, that might inslave and inthrall their liberties, and the immunities of their fellow subjects, they would surely rather hazard and consume their estates and lives in the just defence of the Parliaments proceedings: If they have any other finister end reserv'd to themselves, their Petition can neither be just, honest nor legall, because it can have then no concurrency with the votes of the high Court of Parliament, who being intrusted with the security and freedome of the Kingdome, will rather indure all the horrors of a warre then

by a prejudiciall peace give away, nay, as it were, betray the very essence of the subject his liberty. For the commodiousnesse which is aym'd at in this Petition, surely there can none so much abuse his owne reason, as to doubt it. First, by these wars this City, the most famous Emporium or Mart towne of all *Europe*, is devested of the greatest part of the glory, honour and riches accrued to it by merchandize, forrainers being fearefull to bring their wares into any Countrey which is plung'd over head and eares in domesticque troubles; and till peace and happy concord be setled some way in this Kingdome, that increase of commerce can never be established in this City, nor can they export out of this City their commodities into the Country, which is now so full of Malignants souldiers nothing of value can escape their rapacious fingers: and certainly, if the taking away discommodities may be allowed commodious, nothing can be fuller of utility to this City and Kingdome then peace, such a peace I meane, as may be concurrent with, and directed by the votes of the high Court of Parliament, and past dispute, in the matter of this Petition nothing can be found which is either illegall, dishoneſt, unjust, or discommodious, if the manner of it doe not render it guilty of all of them; I meane the manner of presenting it, such a multitude following the delivery of it to *Westminster* to the high Court of Parliament, such an assembly rather carrying the face of a tumult then of men who came to Petition for redresse of grievances. *Frustra fit per plura quod fieri potest per pauciora*; halfe a dozen of the most substantiall of the Petitioners, might with as much ease, and a more free acceptance, have had accesse to the honourable the high Court of Parliament, then such a numerous company; but they demeaned themselves civilly and peaceably, yet it had been easier for them to have done so, being but a few, then in such a multitude, among which, all could not be alike in their behaviour. But to conclude all this discourse, the *Atlas* of our *English* heaven

heaven the Parliament hereby longer in their wisedome what is fit, honourable and safe, for the City of London, and the whole Kingdome, then the Citizens or Subjects themselves; wee having only reason enough to our owne safeties by relation, they by guides grounds, having a sure and notorious intelligence of all the machinations of the Malignants against our liberty and libertie; no reason Petition therefore for peace (though it be safe, pax ab optimum rerum) can be called loyall, honest, just, or commodious, further then it is consistent with, and directed by the Votes of the honourable the high Court of Parliament, whom God in his speciall favour &c.

FINIS.